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H O R A C E M A N N

AFTER
50
YEARS

HORACE MANN SCHOOL
FOR BOYS
NEW YORK, 1937

PRINTED IN THE UNITED STATES OF AMERICA

It is a pleasure to present to our friends, on the occasion of the Fiftieth Anniversary of the founding of the Horace Mann School, this publication, in which is set forth the history and the educational philosophy of the Horace Mann School for Boys.

MAY, 1937

HORACE MANN

AFTER FIFTY YEARS

A BRIEF HISTORY

In 1887 there was established in New York City a school which was very quickly to become known as the Horace Mann School. After a short period of individual existence, this new school became an integral part of Teachers College of Columbia University, and its growth was rapid and significant. For more than twenty-five years this growth continued, and in 1914 it seemed wise to those responsible for the conduct of the school to consider the establishment of a new unit. At the time that this matter was under discussion there was a great deal of interest in what was then a new expression in education, namely, the country day school movement. The philosophy of this

new type of school, calling for an adequate equipment for physical education, for an extended participation in extra class activities of various sorts, and for a long school day, caught the attention of those who were responsible for a decision.

A few years previous to 1914 a tract of land had been secured near Van Cortlandt Park which for a time was called Alumni Field. To the purchase of this tract of ground which was to be used for an athletic field and for playing purposes in general, the alumni and other friends of the school had contributed generously, and this site was considered as the possible location of a school for boys from the seventh to twelfth grades inclusive. After considerable deliberation and discussion, some of which was very vigorous, it was finally decided that the Horace Mann School for Boys should be established on the principles of the country day school, and that it should be located on the property at West 246th Street. Additional contiguous property was at once secured to which, from time to time during the inter-

vening years, other parcels have been added so that the campus of the new school, from the very beginning desirable in location and accessibility, has grown to be a splendid piece of property of almost fifteen acres. Upon this property there were originally built a wooden grand stand, two frame field houses, a headmaster's home, and a main building which was half of the final building as planned by the architects. It is interesting to note that the second half of this building was originally intended, when completed, to house a girls' six year school similar to the boys' school which came to it in 1914.

The grounds had been graded and made ready for the physical education and athletic program which was an integral part of the philosophy of this new school unit. A splendid playing field adequate for both baseball and football, a five lap running track, several tennis courts, and space for spontaneous games, gave to the school in this side of its life a fine equipment. A fairly adequate gymnasium with showers and dressing rooms located in the main

building gave opportunity for indoor games and exercises.

In 1914-15 the enrollment of the school was 218 and for the first few years there was no significant increase in numbers. After the close of the war and the return to more normal conditions in general, the student population increased, and by 1927 had reached a total of almost 400 which severely taxed the facilities of the school's equipment. The school was fortunate during the depression years in having very little lessening of its size—at no time did the enrollment go lower than 340—and in the school year 1936-37 the enrollment is again only slightly under 400.

In 1914 Mr. Virgil Prettyman, principal of the Horace Mann School at 120th Street, who had been exceedingly active in promoting the idea of and plans for the Horace Mann School for Boys, came with the school to West 246th Street as its first principal. His influence upon the school and its early days was tremendous, and many of his plans and purposes are still being carried out in the life of the school. In

the late autumn of 1919 Mr. Prettyman surprised and saddened his many friends by announcing rather suddenly that he was retiring at Christmas. He had served the Horace Mann Schools for twenty-five years and felt that he would like to engage in another type of activity. His resignation was accepted with regret by the Trustees of Teachers College and he relinquished his post during the Christmas vacation of the school year 1919-20.

Doctor Franklin W. Johnson, who had recently come to the faculty of Teachers College in the Department of Secondary Education, and to whom had been given the special assignment of supervising the educational work at the Horace Mann School for Boys, was immediately appointed by Dean James E. Russell as interim principal.

In September, 1920, Mr. Charles C. Tillinghast, who at that time was principal of the high school in Framingham, Massachusetts, was appointed to the position of principal of the Horace Mann School for Boys, a position which he still holds.

To the school at West 246th Street in September, 1914, came, in addition to Mr. Prettyman, sixteen of the members of the faculty of the school at 120th Street. They were

Charles M. Baker	Abbott L. Combs
Joseph C. Brown	Forrest S. Lunt
Wilhelm H. Gohdes	Elizabeth M. Wheelock
Roland H. Williams	Gray H. Wyman
Frank E. Brooks	Harry W. Martin
Evan J. David	William J. Nagle
John B. Eyster	John D. Neitz
William J. Kraft	John T. Van Sant

Of these sixteen persons, three, Mr. Martin, Mr. Nagle, and Mr. Van Sant, are still actively connected with the school, and one, Mr. Neitz, retired under the compulsory age regulation in June, 1936.

Since the school has been at its present location, there has been an unusual stability and permanence of faculty membership. No less than nineteen members of the faculty, at the instant, in addition to those mentioned above, have been connected with the school for ten or more years. The success which the school has

had is due in very large measure to the efficiency, loyalty, and unusually splendid cooperation of this group of teachers. Of the few men who have left the faculty, some have gone on to positions of importance and leadership in other institutions, and it is clear that the school has been fortunate in its faculty, and that real educational contribution, both in this school and elsewhere, has been made by the men and women of its staff.

The school from the very beginning has shared in the unusually fine support given by the Parents' Association of the Horace Mann Schools. While there is not space in this brief account to list all of the ways in which this Association has assisted in many varied activities, it should be noted that many projects have been made possible, through the contribution of financial support, as well as through the help of interested members, which otherwise the school could not have carried to a successful completion. Through money which has been contributed by the Parents' Association many books have been added to the library; equip-

ment has been added to laboratories and to the school in general; the grounds have been beautified; extra instruction in music and fine arts has been made possible; the offices of the school have been furnished and decorated; and many other equally worth while improvements have been brought about. Particularly valuable has been the steady and consistent support by the Parents' Association of the social program of the school, and the school owes a great debt of gratitude to the Association for its wise counsel and effective assistance in connection with the attempts which the school has made to give the boys training and experience, as well as enjoyment, in social gatherings.

Because of the unusually active and intelligent interest of a group of fathers, it seemed wise to organize a Fathers' Association which, since 1923, has rendered valuable service. The first great task performed by these fathers was the successful raising of an endowment fund of approximately \$165,000, the income of which has been used to maintain teachers' salaries at a higher level than would be possible without this

assistance. This fund is operated under a Trust Indenture, and the trustees of the fund are at the present time George D. Strayer, Edward T. Hetzler, Carl H. Pforzheimer, Jr., Charles C. Tillinghast, and John T. Van Sant.

The second great contribution by the Fathers' Association was the raising of money for the building of a gymnasium. This building, costing approximately \$110,000, was finished in 1924. At the same time Mr. and Mrs. Carl H. Pforzheimer very generously gave the funds for the building of a swimming pool as an integral part of the new gymnasium building. In 1927 a concrete and steel grand stand was presented to the school by Mr. and Mrs. Sydney Herman in memory of their son Henry, of the class of 1928.

Because of the active interest of this group of fathers the Trustees of Teachers College in 1926 felt that it would be wise and desirable for an Administrative Board of fathers of the school to be created, in order that under their direct and personal supervision the affairs of the school might be administered. The mem-

bers of the first Administrative Board who took office were Richard H. Mitchell, W. O. Inglis, Francis Boardman, Sol M. Stroock, Carl H. Pforzheimer, David Schulte, George D. Strayer, John T. Van Sant, and Charles C. Tillinghast. Judge Mitchell was elected chairman of the Board. Upon the resignation of Mr. Inglis, Floyd L. Carlisle was elected in his place. The death of Judge Mitchell left a vacancy which as yet has not been filled. The loyal support of this group of men has been of tremendous value to the school, and no historical account of the last few years would be complete without an acknowledgment of the contribution that these men have made.

The most recent evidence of the support of the fathers of the school finds expression in the new parts of the building which we are today dedicating. The Trustees of Teachers College, making a generous contribution, have been matched in this gift by gifts from many of the fathers and mothers, as well as from the alumni of the school. There is not space for us to list all the donors whose generosity makes possible

these splendid additions to our physical plant. Mr. and Mrs. Carl H. Pforzheimer, who give the new library, and Mr. Daniel K. Weiskopf who, in memory of his wife, Josephine Weiskopf, is giving the new laboratory, should be especially mentioned as the account is made of the generous gifts of friends of the school. For the past fifteen years the support of the Fathers' Association and individual parents has been one of the greatest assets which the school could possibly have.

The Horace Mann School for Boys has, for the twenty years and more of its existence as a separate unit, enjoyed an enviable position in its relationship with other schools and with colleges. Throughout the metropolitan area it is well known for the excellence of its physical education program; and the success of its graduates in many colleges has brought it into a position of high esteem in that regard. The school has never been a preparatory school for a given college, or even for a small group of colleges, but it has rather tended to scatter its graduates among a large number of colleges of

high rank. For the past ten years or so the greatest number of its graduates have been matriculating at the following colleges. In this listing these institutions are arranged alphabetically. Amherst, Bowdoin, Brown, University of California, Colgate, Columbia, Cornell, Dartmouth, Duke, Hamilton, Harvard, Haverford, Lafayette, Lehigh, Massachusetts Institute of Technology, University of Michigan, Middlebury, New York University, University of Pennsylvania, Princeton, Stanford, Swarthmore, Vanderbilt, University of Virginia, Wesleyan, University of Wisconsin, Yale.

The Horace Mann School for Boys shares with the Horace Mann School at 120th Street a national, as well as an international, reputation among those interested in professional education. Visitors from many places, including foreign countries, have been frequent, and it is without doubt true that the reputation of the school extends far.

In the persons of its principal and other members of the faculty the school has shared in the deliberations of many educational groups,

both in the area of greater New York and throughout the country. Presidencies of several important educational organizations have been held by those connected with the school, and through these contacts and connections the reputation of the Horace Mann School for Boys has been further upheld. The school can point to a large and increasingly important group of graduates, who have done much to bring renown to the institution from which they were graduated. While it is not practical to attempt to list those whose names are particularly well known, it is true that there is an unusually long list of men whose contributions, in education, in law, in medicine, in letters, in journalism, in dramatics, in music and other fine arts have singled them out as leaders of note in their various fields. This 'distinguished alumni' list is all the more noteworthy when it is remembered that the Horace Mann School for Boys is still a comparatively young school.

From the time of the establishing of the school at West 246th Street practically every boy who has attended has planned to enter

college. It has therefore been natural that the program of work should definitely tend in the direction of college preparation. In the second part of this brochure, we have attempted to set forth our educational philosophy, a philosophy not merely determined by requirements of college admission or the attainment of highly satisfactory records in college, but effective in the education of boys for happy and successful living.

It must be obvious that so short and simple a historical account must be quite inadequate to tell fully of the many elements entering into the steadily developing life of a school which has come to have a prominent place in American secondary education. The school is itself a living history, and one must know the school, alive and functioning, to know it as it is. Strong personalities have made ineffaceable impressions upon succeeding generations of boys, and today, even as through the years since 1914, the Horace Mann School for Boys is the 'lengthened shadow' of many splendid characters. Simple as this story of the school must

be, it may, in some minds, awaken again memories of an institution to which early loyalties were steadfastly given; and to other minds there may come the thought that this school, sincerely attempting to make a contribution to the best life of the generations it serves, has had its measure of success because of the loyalty and devoted support of all who have had any connection with its many activities. The school desires to pay its tribute to this host of friends—trustees, parents, boys, faculty members, and all the others, whoever they may be—whose faith and help have made possible the Horace Mann School for Boys.

For its friends and patrons, the Horace Mann School for Boys has prepared the following statement of its educational philosophy and practices. It is not in any sense to be construed as an original discourse upon the subject of education. The arguments and viewpoints which it presents have been shared by many educators and are to be found in numerous writings. In particular, the Horace Mann School for Boys wishes to acknowledge its indebtedness to the recent volume by Michael Demiashkevich, 'An Introduction to the Philosophy of Education', which contains a brilliant and definitive exposition of the claims of the 'essentialist' versus the 'progressive' school. While we wish genuinely to acknowledge the high regard which we have for those who are pioneering in the field of Education—many of whom are distinguished confreres of our own at Teachers College and its schools—we feel

that it is our privilege, and perhaps our responsibility, to state our own position clearly and unequivocally. It is our hope that the honesty of our convictions will be recognized and respected, even as we recognize and respect the honesty of convictions that differ, it may be widely, from our own.

EDUCATIONAL PHILOSOPHY

In view of the disconcerting and somewhat chaotic conditions prevailing in the world of education today, the Horace Mann School for Boys wishes to take this occasion to make clear before the public certain pedagogical principles to which it adheres. It should be borne in mind that these principles constitute a position taken by a school composed almost entirely of experienced and, we believe, eminently successful teachers who from years of actual work with students feel qualified to express an opinion concerning many current educational theories and to evaluate them from a practical standpoint.

The most logical place to begin, without doubt, is to state the school's position with regard to what is commonly known as the 'New Education', the 'Child-Centered School',

the 'Project Method', etc. It is to be noted that the Horace Mann School for Boys has often evinced but a luke-warm sympathy and in many instances a direct opposition to the self-styled New Education, holding that it is frequently unsound in theory, specious in its claims, impractical of application, contrary to the known facts of history and to the experience of mankind, that many times it is neither progressive nor new but in fact merely an old dish garnished with new trimmings, and that in many of its implications, *not always clearly perceived*, it may become untenably narrow in its philosophy and ethical considerations.

It would be well, therefore, to begin by examining the principal claims which adherents of the so-called New Education make for their theory and practices. It is held that the conventional or more orthodox schools are guilty of producing a sterile and anaemic intellectualism; that too much emphasis has been placed on books and the acquisition of facts in themselves, not always useful or referable to conditions and problems of modern life; that

too much stress has been placed upon drill, memory, formal discipline, the authority of the teacher, indoctrination; that such pedagogy is essentially dogmatic and stultifying in its effects; that the student who remains largely passive throughout the course of instruction is unable to think for himself when confronted with a real problem; that much of the evil is traceable to the arbitrary and completely artificial division of the curriculum into separate cores of subject matter, such as Mathematics, English, Latin, French, History, Science—indeed, into Ancient History, Modern European History, American History, Arithmetic, Algebra, Geometry, Trigonometry, Chemistry, Physics, Biology, and the like—and that in the last analysis such a system of instruction is lamentably ill-suited to promote progress in a ‘changing world’.

To offset these deficiencies in the more orthodox education, the New Education offers the following remedies:

(1) Abandon arbitrary book learning and formal discipline in favor of the student’s own

initiative and interests (i.e. the Child-Centered School). No longer will tasks and assignments be imposed from without by the teacher, but the pupil is, as it were, to proceed by a free and a joyous activity into whatever realms of investigation and work that his natural interests, promoted by his environment, lead him. He is to be freed from the authoritative coercion of the teacher, from mere indoctrination to which he would remain the passive instead of the active agent in the educational process.

(2) The greatest possible scope is to be given the student's interests and activity by allowing them the free range of workshops and laboratories where, by actual manipulation and doing things rather than by book learning, the pupil may come into contact with reality. Great emphasis is placed upon doing things because, it is argued, the most valuable learning comes from direct experience rather than indirect or secondary experience which is derived from books.

(3) It is further argued that this free activity results in the child's enjoying school better,

that he will consequently learn better and more rapidly than when urged by compulsion to tasks whose rewards, if they come at all, are deferred too late for him to appreciate them.

(4) Besides the unhampered freedom of workshops and activity programs through which students 'find themselves', the 'New School' should utilize, to a far greater degree than heretofore, materials for study of a modern and contemporary interest, working back from them to original sources. Instead of conventional courses in History, which have been taught almost exclusively in chronological order, the new method makes greater use of newspapers, magazines, and current events to supply the impetus, indeed the curiosity, for historical study. This is sometimes styled 'learning from the natural environment'.

(5) This brings us to the most radical departure recommended almost universally by the New Education, namely, the 'Integrated Curriculum'.

No longer is the student to acquire his facts, skills, attitudes, by applying himself to the

separate and mutually exclusive categories of subject matter such as reading, writing, arithmetic, geography, history, etc., in the elementary grades—or English, Algebra, Geometry, French, German, Ancient History, Modern European History, American History, Chemistry, Physics, and the like in the high school—but he is to acquire them all at once, proceeding with each, when and where the need arises, as far as the need for them requires, and to conclusions which have a pragmatic value in the light of some problem or *project* which he has in hand. If, for example, a problem in transportation arises, the student begins by canvassing the situation and analyzing it into its logical and component parts. His interests will lead him into the field of history because he will be required to know the history of transportation, and he will thus come to know other epochs as well as his own; he will come to know the careers and specific contributions of great inventors whose work bears on the subject; he will be led to inquire into the social needs which provided the incentives for these inventions as

well as the economic, political, and social changes which these inventions have in their turn produced; he will become acquainted with the names and histories of great industrialists, social reformers, and the like, as well as problems of finance and management, laws governing transportation, conditions and problems of labor; indeed the process could go on ad infinitum were the pupil not limited by time, utility, ability, aptitude, materials, and other resources at his command.

It is held that the project method is capable of accomplishing all that may be secured by separate, departmentalized, subject matter courses—if *not more!*—but with this important difference, that pupils will come by their knowledge naturally as a result of their own interests and initiative and will therefore find it more meaningful and useful.

(6) Finally, it is stoutly maintained that the New Education by better utilizing the pupil's own interests and initiative, by enabling him to have more direct and first-hand experiences, develops greater resourcefulness on the part of

the student—helps him to think for himself—and is therefore better calculated to suit his needs in a changing world.

II

We have now arrived at a point where it is possible to state upon what grounds the Horace Mann School for Boys has seen fit to differ with the theories advanced by exponents, or rather the more radical exponents of the New Education. To begin categorically with each of the pedagogical tenets, mentioned above:

(1) The Horace Mann School for Boys is of the opinion that the conception of the free and joyous activities program, sometimes referred to as the Child-Centered School, is based upon a doubtful psychology—in particular, the Psychology of Behaviorism.

Behaviorism, it would seem, proposes that all forms of mental life (sensations, perceptions, states of consciousness, forms of thinking, even acts of volition) are purely and solely physiological in their nature; that there is no such

thing as was formerly conceived as 'mind' apart from matter; that what we call 'mind' is simply the behavior, natural function, of certain physiological agencies in our bodies (sensory organs, nerves, nerve centers, brain). All our awarenesses, beliefs, judgments, thought processes, concepts of truth, beauty, and morality; indeed, all the achievements of man in what is commonly called the History of Civilization—this ultimate conclusion must be allowed—may be explained in terms of stimulus and response of these purely physiological, material organs of our bodies. To be sure, this simple pattern of stimulus and response is further, in fact, almost infinitely elaborated by what is known as 'conditioned reflexes' (i.e. transferred reactions, which by processes of association admit of almost endless varieties and ramifications of conduct or behavior). What distinguishes man from the lower forms of animal life is the simple *physiological fact* that his superior brain and nervous system are capable of a much greater multiplicity and variety of such 'conditioned reflexes'. This accounts for his language (con-

ditioned reflexes with regard to sounds), ability to reason (conditioned reflexes, enabling man to perform certain acts mentally or purely in his imagination), and acts of volition, judgment, or choice (conditioned reflexes enabling man to weigh the consequences of certain actions as he performs them in his imagination).

It is this explanation of all mental life in the form of stimulus and response which is responsible for the exaggerated emphasis which the New Education places upon physical activity in the learning process, upon direct rather than indirect experience, upon immediate rather than postponed rewards or satisfactions.

The chief weakness of Behaviorism is that its conclusions are based almost solely upon experiments with lower animals, such as the feeding of dogs, cats escaping from boxes, and the performance of rats in mazes. Even Pavlov and Thorndike, whose experiments with such animals are perhaps the most celebrated, have warned against drawing hasty conclusions about human conduct, which is infinitely more varied and complex, from such simple tests. Yet

the Behavioristic school, disregarding this caution, has proceeded to make sweeping generalizations upon them. This, it need only be pointed out, can scarcely be justified in the name of science. Behaviorists, therefore, have invaded grounds which are still entirely speculative, and their unverified conclusions can be accepted with no greater certainty than the work of any other purely conjectural, subjective, introspective psychologists.

It must be observed, moreover, that human nature is not quite amenable to the laboratory method. In a chemistry laboratory, it is possible to isolate separate elements and to test their properties. But complex human nature is not so easily broken down. Whatever its component parts may be, they continue to act concertedly, and in a very large measure defy laboratory analysis.

Even if the Psychology of Behaviorism were true in its general premises, however, there is hardly any justification for the literalness with which the New Education has made use of it. There is nothing in the theory of conditioned

reflexes which insists that all experience to be valuable must be direct or first-hand. Rather, it would seem to imply, *man is man* precisely as he is able through conditioned reflexes to escape wasteful trial-and-error method, to perform acts mentally, instead of actually, when it is to his advantage to do so.

Activity alone—especially physical activity—is not always a virtue. There are many things which a pupil, left to his own devices, might decide to do—indeed, he might choose to do nothing—which would not be good for him, which would prove to be an inexcusable waste of time. It would be a remarkable child, indeed, who did not require coercion and compulsion at times—perhaps even often. On the other hand, it would be a very poor teacher who did not often—in a majority of instances, at least—know what was better for the child than he is likely to know for himself. It is one of the tragedies of mankind that we spend all our lives learning how to live, and that just when we know something about it we must die. Fortunate, indeed, is the pupil who has a teacher

who can tell him what to do when he is proceeding in the wrong direction. Fortunate, too, is humanity when, *by conditioned reflexes or otherwise*, it can learn by second-hand experience what it would be painful to encounter more directly. To apply the term *Indoctrination* to such learning, whether it be from books or the teacher, is merely resorting to calling 'bad names'.

Finally, in calling into question the psychology upon which the New Education largely rests, it would be well to comment on the fact that at many points it has been saturated with the pseudo-scientific dogmas—for they are dogmas—of Dr. Sigmund Freud. Psycho-analysis with its terminology of 'complexes', 'inhibitions', and 'repressions' has invaded the school. It is doubtful whether adherents of the New Education realize how greatly their theory of free and joyous activity has been influenced by the doctrines of Freud, now rather widely discredited. The ethical considerations of Freud's doctrine, which practically reduces all human conduct to various aspects of sex—without, be

it noted, having proved itself to be demonstrable or of much assistance in human welfare—preclude its service in the cause of education.

The second, and most considerable, prop upon which the New Education rests is the Philosophy of Instrumentalism.

Ever since the skepticism of David Hume, philosophy has been placed in a dilemma from which it has seemed impossible to extricate itself. This, in a large measure, accounts for the great loss of prestige it has suffered—prestige which has definitely been transferred to the realm of science.

Hume showed that it was impossible for man to know ultimate or absolute truth. Since all our knowledge is derived through the senses, he argued, it is impossible for us to know things in themselves—*absolute truth*. We can only say that we know the *impressions* objects make upon our senses. Thus, for example, when we say that an object is green, what we mean is that our sensation or perception of that object is green. It does not follow that the object itself *is* really green. All our knowledge is

empirical (derived from the senses); consequently, it is purely subjective, personal, peculiar to ourselves. Our senses may be able to verify one another, but since they can never step out of themselves, we can never be said to know *absolute, ultimate, objective* truth.

It may be remarked, in passing, that the only possible answer to this riddle is to deny its initial premise that all knowledge is empirical or derived from the senses. But that is far beyond the scope or presumption of this simple brochure. It is sufficient to say that philosophy has never quite recovered from Hume's skepticism—it has remained in a somewhat prostrate and precarious condition. The verses of the poet Omar Khayyam are quite germane to the case:

*Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about; but evermore
Came out by the same door where in I went.*

The latter part of the Nineteenth Century saw in America the development of a new

position in philosophy, *Pragmatism*, immortally associated with the name of its most brilliant expositor, William James. Stated briefly, the position of the pragmatists may be summarized as follows: Since it is impossible for us to know absolute truth, let us cease to be concerned about it. Let us rather address ourselves to the discovery of those *practical, pragmatic, useful* truths which prove themselves to be reliable as guides to action. If our experience demonstrates that they are reliable—efficient in that they serve our purpose, help us to succeed in doing things, produce the desired consequences—they are true.

Unfortunately, it has not been possible for men to agree on what is efficient, reliable, productive of the right results.

It is into this picture that the Philosophy of Instrumentalism fits. Properly viewed, it may be said to be an extension, a refinement, a more systematic presentation of the position of Pragmatism.

The Instrumentalist affirms that knowledge and experience are identical. What we call

knowledge is purely a *function* of man which enables him to meet situations in his environment, devise the means or *instruments* to meet these situations, and proceed accordingly with a solution to his problems. Since we cannot possess absolute knowledge, we must act upon provisional hypotheses, and when these prove useful or successful in actual experience they may be accepted as certainties.

Without going further into the implications and ramifications of this doctrine, it must be apparent that the New Education has seized upon what is no more than another interesting speculation of the riddle of life to erect a whole system of pedagogy at great variance with educational practices which have already been tested by time and experience, and, if not perfect, at least definitely useful and successful. In particular, it has come to regard the process of learning as having to do almost entirely with the experience of tangible, physical, material things. It seems to deny or certainly to disparage the fact that ideas—ideas in themselves apart from physical, tangible acts—may be

communicated directly from one person to another, which is palpably absurd. To the communication of ideas in such a fashion, whether from books or teachers, it has applied the term *Indoctrination*. It has thrown all its resources into what it calls activity programs and projects on the assumption that the only knowledge which is useful is that derived from first-hand experiences, as though any pupil could learn enough—or even a modicum of what he needs to fit him for modern civilization in that way! In place of what it considers a stereotyped, conventional curriculum it frequently offers only the vaguest of sequential programs, which vary almost at random except for their bold outlines. And in its utterly utilitarian point of view, it often fails to stress the permanent moral, spiritual, intellectual, and aesthetic values which carry over from one age and generation to another and which constitute the very essence of civilization.

(2) The exaggerated emphasis which the New Education places upon activity or direct experience, as contrasted with book-learning or

indirect experience, is deemed unwarrantable by the Horace Mann School for Boys. Books are still the priceless heritage of mankind, the repository of our 'social experience' out of which it is possible for us to know the past, and understand and act in the present and future. Books constitute our 'communal memory'. Without them society would be like an individual who could not remember—the prey to every immediate stimulus which would reduce him to the level of our lowest animals who act as they do *because they cannot remember*.

Books make it possible for us to embrace a greater variety—an infinitely greater variety—of experiences. In them may be found the best and finest fruits of man's thinking. Thus they enable us to act more wisely, more intelligently. It must be observed that the greatest epochs in our history, relatively speaking, have been those which have coincided with the most wide-spread use of books.

It is not contended that the New Education deprecates the utility and the intrinsic value of books. But it is maintained that the exaggerated

and unwarranted emphasis placed upon activity and direct experience fails to take into account the various levels at which such experience, as opposed to book-learning, may be most useful and beneficial in the educational process. Thus, for example, in the kindergarten and elementary grades, direct experience and the opportunity to play with and manipulate things may be of the greatest value; but as the child grows older both his ability and his *requirements* to do abstract thinking, to use books and learn by indirect experience, assert themselves more and more. Despite arguments and much sophistry to the contrary, the civilized man of today must rely more upon indirect experience than upon first-hand experience if he is to be granted any chance of survival. It is precisely for this reason that the Horace Mann School for Boys is vigorously opposed to what it considers the *extension of the kindergarten method* into the upper grades of the elementary and even into the high school.

Moreover, it must be remembered that even in the lower grades of the school the direct

method, or activities program, must not be employed so unequivocally as *to omit or to do in slipshod* fashion certain definite tasks which the child must perform if he is to acquire the means of doing work on a higher level. He is being educated not merely for his present needs but for those of the future. To be specific, he must learn how to spell, to write as neatly and as legibly as he is able, to read accurately and rapidly, to handle sums and numbers—yea, even learn his multiplication tables by rote, for there is no better way—an arduous and often unpleasant task whose rewards are postponed rather than immediate. No amount of theorizing to the contrary can vitiate the effectiveness of *Drill*—so hostile and incompatible to many of the principles of the New Education—in securing *mastery of these essentials*. As well contend that a dancer can perform his intricate and precise movements, or any skilled and expert worker execute his civilized employment, without the benefit of repetition and practice. The child, furthermore, must acquire habits of neatness and order, of punctuality,

of effort, of 'sticking power'; and these can be best developed by being demanded.

To argue that these skills and habits may be secured later, when the child knows what they are for, is contrary to the experience of the Horace Mann School for Boys. Bad habits—and all activity is habit-producing—are difficult to break down. Faulty or slip-shod learning is the greatest handicap under which a student at a more advanced level can labor. What it is necessary to know had better be learned right in the first place.

(3) That free activity enables a child to enjoy school and consequently to learn better and more rapidly is a magnificent generalization, but, like most generalizations of the kind, it may not be accepted without (a) carefully inquiring what is meant by 'free activity' (b) weighing the relative claims of postponed rather than immediate rewards in securing the greatest satisfactions. It is the wise man who knows where freedom ends, and license and anarchy begin.

If by free activity is meant that state of

anarchy where individuals are allowed to do whatever they please, when and if they are pleased to do it, there is no more likelihood of its success in a school than in society in general. There is an enormous difference, in a classroom, between boisterousness and interest, between willfulness and initiative, between sheer unrestrained activity and accomplishment. Pupils who are allowed to become the victims of their own caprices, of their petty vanities and wishes, are almost certain to become selfish and intolerant adults, emotionally unstable when confronted with situations which do not permit of the indulgence of their immediate desires, and by this token thoroughly unsuited to the conditions of life as it must be lived on this planet.

Civilization makes many demands upon an individual. The more complex the civilization, the more subtle and exacting are its demands. It requires that an individual be able to discipline himself, and to act in concert with and with due respect for the rights of others.

The 'Child-Centered School', as the term is

frequently interpreted, is not and cannot qualify as the ideal of pedagogy. The focus of education must of necessity be—so far as it is possible to envisage or embrace it—society as a whole, the sphere of the individual within that society, and the training of children to fit into it, in the best way possible, both in the present and future.

As a matter of fact, there cannot exist, even in the classroom, absolute 'free activity'. The class is itself a kind of social unit. Whatever activity is undertaken must in a measure be shared by the group. The phrase 'free activity', therefore, must be clarified and used in a much more specific and somewhat limited sense than is frequently found in the gospels of the New Education. It cannot be construed to be a whole Philosophy of Education but merely one of many pedagogical principles to be employed as far as is practical and compatible with training children to live successfully in a complex society. Only in this sense can it be said to promote the child's happiness and enable him to learn better and more rapidly.

It is particularly regrettable that the New Education has somehow come to regard free activity as belonging primarily to play in workshops and the execution of projects. Surely it admits of a much wider interpretation. Beyond the level of the kindergarten, there must be an ever-increasing number of students who find the generous proportion of hours spent in such workshops a virtual boredom. Among them, more likely than not, are the brighter students who would gladly follow a teacher in occupations of a more purely cerebral nature. Nor can the execution of projects—of necessity limited, utilitarian, and immediate in scope and character, if they are to be projects at all—furnish the mind with sufficient materials and latitude for growth in the more abstract, speculative processes of reasoning which manifest themselves rather early in a child's development, certainly be adolescence.

The stress which the New Education places upon immediate rather than postponed satisfactions is in contradiction to the obvious fact that the later, and not the former, are

chiefly responsible for the greatest achievements of which man is capable. It is easy to see, for example, that the skill of a great musician is the result of hours of arduous and patient practice at tasks not in themselves immediate in their reward but indispensable to the acquisition of the technical facility which enables him to play infinitely more satisfying music later on. There is hardly a walk of life, be it that of a lawyer, surgeon, engineer, teacher, business man, in which this element of preparation, or working for deferred rewards, is not similarly operative. Indeed, it was for a long time, though erroneously, accepted as a definition of education. Progressive educators are quite right in insisting that rewards may be deferred too long, that we live in the present as well as in the future, and they are to be commended for their efforts to take unnecessary drudgery out of school. But in seeking to correct the list of the boat, as it were, some have tipped it too far in the opposite direction and are now in danger of sinking it altogether.

(4) Newspapers, magazines, and contempo-

rary literature constitute a legitimate and important body of educational material. Current events are the actual circumstances of the world we live in, the context of our experiences, and may not be omitted or slighted by the school. When, however, the preoccupation with this material begins to dominate the entire curriculum—when, in other words, it results in the sacrifice of much that is priceless in man's heritage, the most luminous pages of his history, the most exalted products of his thought and imagination, it is well to stop and reconsider such a course of action.

Anyone who, in teaching, has worked with newspapers and periodicals, knows the transitory nature of the events and issues they chronicle; the desultory, incomplete treatment, and often unreliable information which they contain; the quantities of ink and paper consumed in what eventually proves to be of little significance. Alongside the 'great experiences' of achievements and failure, which man has been able to retain in his 'communal memory' of his progress in civilization through the ages, the

instances where contemporary events are likely to prove of equal value for study are relatively few. Indeed, current events may be intelligently understood only in the light of these larger 'experiences' of which they are but more recent phases.

Similarly, it would be impossible for any one epoch, no matter how brilliant, to provide the world with a Shakespeare, a Homer, a Dante, a Plato, an Aquinas, a Darwin—to mention but a half dozen of literally hundreds, or perhaps thousands, of writers and thinkers of all ages, races, and climes, whose immortality is embedded in the very tissue of civilization.

Moreover, it must be apparent that of the two cores of content—the traditional versus the purely contemporary—the student is more likely to have acquaintance with the latter, which he can derive from many sources, whereas he is far more dependent upon the school to supply him with the former.

As for the method of proceeding with contemporary events or problems into whatever historical research they suggest, more has been

claimed than can be justified. In actual practice, many of these projects wind up in blind alleys, and relatively few of them are prosecuted far enough to yield sufficiently comprehensive information. Projects or problems, *to retain their identity*, must remain concrete, so that it is difficult to achieve by this method alone adequately broad knowledge of the great periods of history. It is argued that the working of a sufficient number of projects will result in eventual comprehensiveness. But, alas, isolated problems or projects congeal into a large, referable and usable body of information with great difficulty, leaving great gaps and inconsistencies.

(5) The weakest part of the whole program of the New Education is that upon which, of late, it has placed the greatest stress; namely, the 'Integrated Curriculum'.

Upon the assumption that Mathematics, English, French, German, Chemistry, Physics, History, and the like—or, to take an example from the elementary school, arithmetic, spelling, reading, writing, history, geography, etc.—

constitute arbitrary and unnatural divisions of subject matter into mutually exclusive 'categories' or 'compartments' of learning, the New Education seeks to achieve what it terms a new 'synthesis' of the curriculum by treating these subjects in unison—*combined*, as they actually occur in the child's own experience. Any concrete situation is revealed to be composed of elements in such combination. Therefore, the New Education seeks to rely entirely upon concrete experience as a means of instruction. This is what it means when, in describing its pedagogy, it speaks of the child learning while he 'swims in the stream of life' or 'walks along the highways of life'.

The Horace Mann School for Boys recognizes at least four flaws in the Integrated Program as it is commonly employed.

(a) The theory of the child's learning while he 'swims in the stream of life' fails to take into consideration the fact that most situations as they occur in life are infinitely too complex for the child to treat with them adequately. The first step in the learning process, therefore,

must be one of *analysis*, of breaking down complex situations into component parts, which obviously implies some division into separate cores of subject matter. It is to be observed that this process of analysis requires the greatest effort, the greatest concentration of interest and skill; and it is precisely this phase of critical analysis, of intellectual penetration, of search and discovery, which the human being seems to do least well. He is likely to be superficial, to fail to perceive the root and depths into which these separate cores of subject matter extend vertically. Learning, properly considered, is a process first of *analysis*, of penetrating deeply into the elements of which situations may be composed; the second step is the *synthesis* or building into higher patterns of knowledge and skill the elements which analysis has revealed to be present. The question, then, arises whether the study of cores of subject matter *vertically* as Chemistry, English, Physics, American History, French, etc., or the treating of them *laterally* as they occur in concrete situations is fruitful of the more searching analysis out of which

a higher synthesis is to be obtained. Of these two methods, the Horace Mann School for Boys definitely subscribes to the former, especially for the upper grades, the high school, and college, holding that the study of subject matter laterally as it occurs in concrete situations will never possess the student of a sufficiently comprehensive knowledge of Chemistry, Physics, History, etc., which he needs to be intelligent in the modern world. In its zeal for what is new or radical, for what superficially seems to be 'swimming in the stream of life,' the New Education has gotten the cart before the horse.

It is not to be presumed that the Horace Mann School for Boys does not believe in correlating courses of subject matter wherever possible. Thus, for example, the history of a country should be studied in connection with its geography; literature and history, so far as possible, together or at the same time. This, however, is primarily an affair of planning and arranging individual, systematic, sequential courses of subject matter in relation to one another in the curriculum.

(b) A variety of subjects is relished by the student. *Variety* is a source of pleasure to human beings. It diminishes fatigue and restores the powers of thought and perception. Furthermore, the profounder views which the more systematic and comprehensive study of separate subjects afford are in themselves stimulating to curiosity and interest.

(c) The demands which the Integrated Curriculum make upon the teacher are extravagant and in the large majority of instances impossible of fulfillment. To take the Transportation Project, which has already been cited, as an example, the teacher in order to qualify as an adequate guide to students, who are to acquire a reasonably exact and comprehensive content of information, would have to know:—the history of all modes and means of transportation as well as the historical periods which have seen their development; the principles of physics and engineering involved in all transportation facilities; the materials used in their construction; the geographical sources of these materials in agriculture, mining, and manufacturing

processes; something of the language, customs, history, cultural achievements of all the races and nations represented; problems of labor, management, and finance of at least railroads, steamships, airways, and bus lines; the issues of government regulation and supervision, and by this token the varieties of government, their histories, philosophies, systems of law, and leadership—it is useless to go on. No teacher can qualify for such an undertaking. The ultimate result of attempting a program of this kind is already quite obvious—*extreme superficiality*.

No matter how desirable versatility and breadth of culture is in a teacher, it may be stated emphatically that beyond the level of the elementary grades of a school more and more specialization and expertness in some particular field is required. The Integrated Program, therefore, must of necessity give way in the upper levels to individually systematized courses of study.

It is thought that by having a group of teachers, each an expert in some particular

field, engaged in a project that this objection to the Integrated Program is answered. But the unwieldy character of such a scheme, where no one knows exactly what the other has done, where no one can tell what the next step will be or be able to follow it through to an ultimate conclusion, dismisses it as impractical.

(d) Perhaps the most obvious flaw in the Integrated Program is that it cannot assure a sequence of subject matter which is, step by step, commensurate with the student's ability to grasp it. Any concrete situation or problem may be composed of certain very simple elements combined with others of a very difficult nature. What happens to the student, for example, who is quite able to study the history of means and modes of transportation when he is confronted with problems of business management and high finance? What happens to the project of 'the home in its relation to society' in which the relatively simple facts that the family is a unit of society, that people marry and have children to whom they owe certain obligations and from whom in turn they are entitled to

certain loyalties, are involved with the more recondite subtleties of sex mores? This is the price which the Integrated Program pays for cutting across cores of subject matter laterally instead of dealing with them vertically. Any form of curriculum which cannot be scaled in accordance with the pupil's ability to comprehend it is psychologically unsound.

On the other hand, differentiated courses of study, both in relation to one another and within themselves, permit of such an arrangement.

(6) The phrase 'educating for a changing world' has become the shibboleth of Progressive Education. It has been conjuring with these words so long that it has come to think of anything, and almost everything, that is new, radical, different, as being necessarily good and desirable. In this way, it has lost sight of certain fundamental constants in human nature and in society which constitute the very structure upon which civilization is predicated.

As a matter of fact, both in its methods and its objectives, the principles of the New Edu-

cation are applicable chiefly in the kindergarten and elementary grades where the pupil is more dependent upon first-hand experience and immediate rewards. It is entirely too one-sided in its emphasis and deficient in content to qualify as a complete educational system for the modern world.

III

In its educational practices, the Horace Mann School for Boys seeks to stress those spiritual, moral, and intellectual values which are *basic* and *permanent* in our civilization. It recognizes the fact that it is not always possible to agree on a precise definition of these values; yet there continue to operate for the good of our society certain human attributes of courage, honesty, integrity, loyalty, tolerance, patience, altruism, industry, reasonableness, will power, and the like, which are none the less real because they cannot be exactly defined. The Horace Mann School for Boys believes that books provide the student with the broadest possible basis for

understanding and appreciating these values by the multiplicity of incidents and experiences they record, by the manifold presentation of the part these virtues have played in human achievement, and by the critical examination of their meaning at the hands of the most profound and inspired thinkers. Books are a medium through which it is possible to assure a continuity of men's thoughts and experiences from one generation to another, and even between individuals within one generation. From epoch to epoch, from nation to nation, from race to race, they constitute a great arch of civilization.

The school, itself, is a community. Together with the home and other elements in the environment, it furnishes concrete situations for the exercise of these values. Concrete situations, actual problems, are a legitimate and desirable part of the curriculum—not the *whole* of it, however, but a *part*. They are not to be treated as isolated topics—as *projects, pure and simple*—to be prosecuted for immediate utilitarian ends, irrespective of the eventual content of learning

they yield, but in the light of man's larger experience, in their proper historical perspective, and in their relation to *permanent* moral, spiritual, and intellectual values. The Horace Mann School for Boys, in other words, seeks to strike a balance between those aspects of our civilization which are *changing* and those which are *constant*. It recognizes, furthermore, the fact that the student is much more dependent upon the school for enlightenment and emphasis upon the latter, which must frequently be indoctrinated—or to use a term once in popular currency, *inculcated*. England may be cited as an example of a very successful nation which has relied quite largely upon the inculcation of its ideals and permanent values in the form of tradition from one generation to another to the continued prosperity and longevity of its civilization. Education requires a purpose. Self-directed study alone, mere instinctive curiosity and activity, do not with certainty accomplish the ends they desire or claim.

At this time, more than at any other in recent years, the Horace Mann School for Boys wishes

to reassert its faith in *discipline*, both within a society and within the individual, as one of the surest means of achievement. It does not subscribe to the doctrine of 'easyism', of sugar-coating the process of learning when, on its very face, it must be apparent that real accomplishment is the result of real work. Among the greatest benefits to be derived from school are the habits of effort, of thoroughness, of accuracy, of concentration. They are not easily acquired. Man manifests a natural aversion to them—an aversion which he is quite likely to indulge if allowed too much latitude in 'swimming in the stream of life', for they are rarely satisfactions in themselves but in the consequences which they make possible. They must, therefore, be acquired chiefly through will power and discipline.

The Horace Mann School for Boys also wishes to emphasize its insistence upon the mastery of the three 'R's'. Reading, writing, reckoning are veritable constants in civilization and must be treated as such in education. They are not only necessary in themselves but upon them

depends man's ability to do higher and abstract forms of reasoning. It is impossible for the school to shirk its responsibility of demanding proficiency in these essentials which often require drill, repetition, and memorizing before they can be mastered.

Equally emphatic is the position of the Horace Mann School for Boys with regard to the excessive experimentation which has characterized American education of recent years. Many of these experiments can be shown to be flagrant examples of bad judgment or else deliberate attempts of the educator to find an excuse for appearing in print. The craze for novelty is symptomatic of the restlessness of the times. Often what is offered as a new idea or a new technique is really not new at all but something very old which has already been discarded because it has been found to be unsound. Experiments merely for the sake of experimenting hardly lay claim to the serious attention of educators. There must be a profounder respect for the real foundation in experience, learning, and skill, necessary to make a contribution to edu-

cation. The Horace Mann School for Boys is opposed to treating students like guinea-pigs. It is mindful of the sacred trust imposed upon it to educate real people—John Jones and Harry Brown—not case 1 and case 2. For this reason, when it undertakes an experiment, it does so only after the most careful consideration indicates the achieving of good results.

Much has been made by writers and thinkers, both native and foreign, of an alleged 'spiritual poverty' in Americans. We are constantly being told that we are not really a happy people, that this is evidenced by our restlessness, our bad nerves, our impatience, our lack of poise, and our utter dependence upon *external stimuli* to supply us with interests and pleasure. While this is perhaps an exaggeration, or a misunderstanding of so young a nation, no criticism which strikes so poignantly at our well-being may be disregarded. Certainly there is little consolation in finding so large a portion of our society unable to find enjoyment or recreation except by turning on a radio, witnessing a moving picture, a prize-fight, a professional sports

contest, or riding in an automobile. To be so uncreative in securing pleasure would seem definitely to indicate 'an impoverishment of the inner life'. As a nation, moreover, we are inclined to a materialistic outlook in which happiness and progress somehow are interpreted in terms of things possessed and mechanical inventions. There is probably some justification for saying that a society which has made great mechanical advances tends to become dependent upon those contrivances for its satisfactions to the danger of impoverishing its inner life. It is clearly the duty of the school, therefore, to supply a compensating emphasis upon the spiritual content of life in order to complement the more material advances of applied science. This it can best do by stressing those values in our society which seem to be permanent and constant.

The Horace Mann School for Boys seeks to present a well-rounded educational program. It thinks primarily of character-building, of the development of the whole personality in terms of intelligence, health, and moral fibre. The

training of its students for happy and successful living depends upon:

(1) Helping the student to understand the world he lives in; acquainting him with its history, its traditions, its problems. This is accomplished primarily, but by no means entirely, through differentiated, sequential courses of study which the school feels are conducive to definite, systematic, and comprehensive learning. Formal recitations are supplemented by periods of a less formal nature, and by individual projects prompted by student interest, which often emanate from the actual classroom, as well as from current events and environmental circumstances. Accuracy, honesty, and thoroughness of work are insisted upon; and the school does not hesitate to resort to the expediency of drill when the occasion demands it, as, for instance, in the learning of languages.

(2) Helping the student to learn to do something in the world (i.e. the development of skills). Apart from the work in classrooms—which furnish numerous opportunities for the acquisition of skills; such as, in the case of

languages, just cited, learning to speak and write well, organize work, think clearly, do mathematical problems, use books, etc.—the school sponsors a very diversified program of extra-curricular activities, prompted entirely by student interest, with faculty supervision and guidance. No less than thirty distinct activities are embraced in the program; for example, journalism, creative writing, current events discussion groups, speakers clubs, art groups, dramatics, musical clubs, social activities, general organization committees, language clubs, boy scouts, etc. Activities of this kind are not merely of vocational utility, but awaken a variety of interest, encourage hobbies, and promote versatility.

(3) Helping the student to acquire desirable attitudes. 'Desirable attitudes' is simply another name for sound morality. Unfortunately, the words 'moral' and 'morality' have fallen into disrepute of late, perhaps because they have been associated with conduct that is smug and priggish. A further complication is that it is not always possible to define by logic what is meant

by moral and good. These difficulties, however, do not obviate the fact that man is by nature a moral animal, which elevates him above other living creatures, that he aspires to goodness, betterment, excellence—that civilization, and indeed happiness, is predicated upon his desire and capacity for noble and unselfish acts. It is probably no exaggeration to say that, in the last analysis, what holds a society together is not its political or economic unity, but its ‘mores’. Without the latter, civilization would rapidly degenerate into a cruel and savage barbarism.

Sound morality, perhaps, may best be defined as the *disposition* to do ‘good’. Without it, knowledge and skill are barren. Such a disposition is the result of training, often by inculcation, as well as by example and encouragement of conduct which is ‘moral’.

The Horace Mann School for Boys seeks to provide a wholesome environment where desirable attitudes may flourish. It has thrown all the resources at its command into the moulding of such character in its students as will

enable them to perceive that *real* rewards, if not always the *material* ones, are the results of good acts. Happiness ultimately consists in finding one's self in harmony with the world, not necessarily in all of its details, but with the general scheme of life.

(4) Promoting the health of the student. The Horace Mann School for Boys provides for the health of its students through a systematic program of physical education and hygiene. A fourteen acre campus, comprising a large athletic field, outdoor track, tennis courts, facilities for handball, volleyball, and informal games, and an excellent gymnasium and swimming pool, makes a wide variety of play and recreation possible.

Every boy, except when incapacitated through illness, is required to exercise every day. After a brief period of calisthenics, he reports for an activity of his own choosing, which may range from games of his own devising to organized intra-mural and varsity sports. The participation of many members of the faculty in the physical education program

makes it possible for the boy to receive coaching in nearly every sport as well as corrective exercise whenever needed.

IV

The most cherished institution of the United States is its democracy. Yet our zeal for democracy is often responsible for our failure to realize or appreciate all the elements which are essential to it. The Horace Mann School for Boys and hosts of other schools of a similar character are frequently criticised on the grounds that they are primarily places for the training of the *elite*, that their student bodies are composed, for the most part, of pupils of superior intelligences who may also have the benefit of certain material advantages, that such schools are exclusive rather than inclusive in the services they render society and are, therefore, not so deserving of public approbation.

In answering this criticism, it is necessary to point out that public education in the United States lags considerably in the provisions it makes for the training of exceptional students.

Through lack of sufficient resources, largely through indifference, and because of the extreme difficulty encountered by local and state governments of securing public support for educational programs which discriminate between students, few opportunities for special instruction are offered to those who possess marked ability. American education is chiefly *mass* education, in which everyone receives the same kind of instruction. Its motives are generous, but it is doubtful whether this type of education is well suited even to a democracy.

The success of a democracy depends very largely, and at certain critical times almost entirely, upon the quality of its leadership. Its educational facilities, therefore, must provide amply for the training of leaders, the best of whom are likely to be derived from among those who possess superior aptitudes. Instances abound where men have arisen to such leadership without the benefit of special educational facilities, yet it must be allowed that they have done so *despite* their schooling rather than *because* of it. Leadership, moreover, is not con-

fined to so extraordinary a group of men, who comprise the exceptions rather than the rule, but includes many persons who walk in the byways of life and are not so well known. They are, nevertheless, leaders in their spheres. It must be observed, too, that the likelihood of overcoming great handicaps is much greater in a young civilization than in one which is approaching maturity.

American education is often criticised for its tendency to lower its standards in the attempt to be democratic. Such a leveling is hardly to be condoned in a nation which is striving for high attainment. Beyond the elementary grades, it becomes increasingly apparent that nature herself has not been quite so democratic in distributing her gifts to men. Democracy in education, therefore, cannot possibly mean educating everyone in the same things in the same way. The most it can mean is granting everyone equal opportunities for learning, each in accordance with his ability. Only some students are well qualified for liberal instruction in the arts and sciences. Others may pursue

them to a more limited degree. Still others may best be assured of success and happiness in life by being given the opportunity for instruction in more specialized trade or vocational schools. Until public education can provide amply for all three, it cannot be said to be truly democratic.

Nor may schools, similar in character to the Horace Mann School for Boys, be criticised because they rely in part upon the expediency of tuition fees. With as little justice, the same criticism might be directed to almost every important college and institution of higher learning in the eastern part of the United States. Such institutions are far less private and much more public than they seem. The major part of their expenses are defrayed from gifts and endowments, in accordance with which a maximum number of scholarships are awarded annually to deserving students.

CONCLUSION

Educational theories, like philosophies, as a rule, vary with the circumstances in which they are born. Periods of comparative stagnation seem to alternate with others of great and rapid change. When institutions and habits of society are inclined to become stereotyped, it is well to challenge their usefulness and emphasize the need for change; at times which tend toward great instability and confusion, it is wise to remember those things which are still important and to urge their perpetuation.

The Horace Mann School for Boys does not wish to be known as a school which subscribes to any one educational philosophy. Any scheme, so employed, would become a Procrustean bed; everyone and everything would have to be made to conform to its dimensions. The school recognises the merits of many edu-

cational theories and uses them to fit the circumstances. If its present emphasis is upon those 'essentials' which are permanent and constant in society, it is because it seems clear that the best interests of the students of the school and of the society of which they are a part demand it.

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